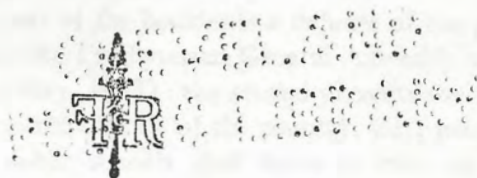


Orthodox Christianity versus Modernism

By
WILLIAM JENNINGS BRYAN

Author of "In His Image."



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Preface

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THIS booklet is a brief presentation of the orthodox side of the controversy between the Conservatives, or Fundamentalists, and the Liberals, or Modernists. The question at issue is: Is the Bible the word of God, by Divine inspiration given, or a "collection of myths"? The Conservatives and Fundamentalists accept it as the revealed will of God, and therefore infallible; the Liberals and Modernists believe it to be largely, if not wholly, the work of man, and therefore fallible. The former believe it to *be* the truth: the latter believe that it *contains* truth—but not *all* truth—and *also error*.

The first part of the booklet is a defense of the position taken by the Presbyterian General Assembly at its last session (May, 1923): the second presents the issue as it relates to the schools of the country, viz.: whether teachers in public schools shall teach as *true*, an unproven guess that tends to undermine faith in God, in the Bible as the Word of God and in Christ as the Son of God and Saviour of the world. In other words, shall teachers, paid by taxation, be permitted to substitute the unproven hypotheses of scientists for the "Thus saith the Lord" of the Bible, and so undermine the faith of the children of Christian taxpayers?

I do not deal with the doctrines of any Church or quote disputed Bible passages. I am defending ortho-

dox Christianity as it is understood and accepted by the Roman Catholic Church and by all the Evangelical branches of the Protestant Church. I am defending the Bible, the Bible's God and the Bible's Christ. No Evangelical Church has ever endorsed (nor has the Catholic Church) a single position taken by the so-called Liberals or Modernists. The dissenter from the Apostles' Creed, not the orthodox Christian, is the one that "troubleth Israel"—he is the disturber of harmony in the various Churches. Evolution is discussed because it is the root cause of the dissension in both Church and school.

W. J. B.

Miami, Fla.

I

THE FUNDAMENTALS *

I RESPOND with pleasure to your request for an article on the orthodox side of the controversy that brought forth the reaffirmation of the position of the Presbyterian Church (Northern) last May on the five points mentioned in your letter,—the same pronouncement having been made by the General Assembly held in 1910, and repeated in 1916. The text of the resolution reads as follows:

Exh. 1

1. "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

2. "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

3. "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy Divine Justice and to reconcile us to God."

4. "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He rose

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again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession."

5. "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The resolution was a part of a minority report in the Fosdick case which, upon roll call, was substituted for the majority report by a majority of about eighty. While Dr. Fosdick's connection with the case may receive more attention in some sections, the reaffirmation of the church's attitude was vastly more important because it was the beginning of a movement that seems likely to spread through all the Christian churches throughout the world. The pronouncement discloses a line of cleavage between church members which exists, to a greater or lesser extent, in all the denominations and will necessarily focus attention upon the cause of the controversy.

The questions at issue are so vital and the differences of opinion so great,—in fact, so irreconcilable,—that it is due to the general public, as well as to the church, that the opposing views should be stated with clearness and candour.

I do not mean to bind anyone else either by my conclusions or by the reasons given for them, but I am

quite sure that my views on this subject are in harmony with the views of a large majority of the members, not only of the Presbyterian church, but of all the churches that call themselves Christian.

The First Proposition

The first proposition deals with the doctrine that necessarily comes first, namely, the inerrancy of the Bible. It is declared to be not only true, but "an essential doctrine of the Word of God and our standards, that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

The Bible is either the Word of God or merely a man-made book. If time permitted, I might defend the Christian position and point out as conclusive proof of the Bible's divine origin the fact that the wisest men living today, with an inheritance of all the learning of the past, with countless books to consult and great universities on every hand, cannot furnish the equal of, or a substitute for, this book which was compiled from the writings of men largely unlettered, scattered through many centuries and yet producing an unbroken story,—men of a single race and living in a limited area, without the advantages of swift ships or telegraph wires. Why is it that we have made progress along other lines and yet have made no progress in the "Science of How to Live,"—the one science of which the Bible treats? We go back to the Bible for the foundation of our statute law and find that Moses compressed into a few sentences what the learned lawyers of the present day spread over volumes. We

find in the Bible also the rules that govern our spiritual development and a moral code the like of which the world had never seen before and to which no improvements have been added throughout the centuries. Shall we accept the Bible as a book by inspiration given or conclude that civilisation has so dragged us down that educated men of today cannot do that which was done then by men without the aid of schools? My purpose, however, is not to enter into an extended defense of the Bible, but rather to point out that it must either be accepted as the revealed will of God or be dethroned and brought down to the level of the works of men.

When one asserts that the Bible is not infallible, he must measure it by some standard which he considers better authority than the Bible itself. If the Bible is to be rejected as an authority, upon whose authority is it to be condemned? We must have a standard; where shall we find it? When one decides that the Bible is, as a whole or in part, erroneous, he sits in judgment upon it and, looking down from his own infallibility, declares it fallible,—that is, that it contains falsehoods or errors. As no two of the critics of the Bible fully agree as to what part is myth and what part is authentic history, each one, in fact, transfers the presumption of infallibility from the Bible to himself.

Upon the first proposition all the rest depend. If the Bible is true,—that is, so divinely inspired as to be free from error,—then the second, third, fourth and fifth propositions follow inevitably, because they are based upon what the Bible actually says in language clear and

unmistakable. If, on the other hand, the Bible is not to be accepted as true, there is no reason why anybody should believe anything in it that he objects to, no matter upon what his objection is founded. He need not go to the trouble of giving a reason for it; if he is at liberty to eliminate any passage which he does not like, then no reason is necessary. When the Bible ceases to be an authority—a divine authority—the Word of God can be accepted, rejected, or mutilated, according to the whim or mood of the reader.

The Second Proposition

The second proposition, which declares it to be "an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary," is really the pivotal point in the present controversy between the so-called liberals and those who are described as conservatives. The action of the General Assembly has so exasperated a number of Presbyterian preachers that they have openly declared that they do not believe in the virgin birth. Why? Because there is any uncertainty in the record of the Saviour's birth as given in Matthew and Luke? No, the account is written in simple language and in detail. Mary was the first one to inquire whether such a birth was possible. The atheists, the agnostics, the infidels, and the doubters, were all anticipated by the Virgin herself. It is fortunate that the question was asked, because the answer to a question is more impressive than a statement which is not drawn out by a question. Luke, being a physician, was in the habit of dealing

with childbirth. Who could more fittingly describe this event so important to the world?

Critics say that the virgin birth is only mentioned twice, once in the Gospel of Matthew and once in the Gospel of Luke, but to be entirely fair they ought to explain that no other Bible writers mention Christ's birth. The virgin birth is not *contradicted* by any Bible writer, and nearly every writer in the Bible records miracles or supernatural manifestations just as mysterious as the virgin birth.

The virgin birth is no more mysterious than the birth of each of us,—it is simply different. No one without revelation has ever solved the mystery of life, whether it be the life found in man, or in the beast or in the plant. The God who can *give* life can certainly give it in any way or through any means that may please Him. It was just as easy for God to bring Christ into the world as He did, according to Matthew and Luke, as to bring us into the world as He did. Shall we doubt the *power* of God? If so, we do not believe in God. Or, relying upon our own wisdom, shall we deny that God would *want* to do what He is reported to have done? Who dares to make himself equal in wisdom with God,—as one must be if he claims to know, without possibility of mistake, what God would or would not do?

If Christ came down from the Father for the purpose of saving the people from their sins, is it *unreasonable* that His birth should have been different from the birth of others?

The task that Christ came to perform was more than

a man's task. No man aspiring to be a God could have done what He did; it required a God condescending to be a man. Is it *unreasonable* that one who offered himself as a sacrifice for sin, revealed God to man, and guides man by His heaven-born wisdom, should have been conceived of the Holy Ghost and born of the Virgin Mary? The rejection of the virgin birth not only condemns the Bible record on this subject as false, but it changes one's whole conception of Christ and makes it difficult, if not impossible, to present Him as the Bible presents Him.

Those who refuse to believe in the virgin birth must account for Christ's birth in some other way. It is fair to say that most of them regard Jesus as the son of Joseph, conceived in lawful wedlock, unless they prefer to regard Him as the illegitimate child of an immoral woman. We would do them no injustice if we called them by some name that would distinguish them from Christians who accept the Bible as true and who believe that Christ was born as Matthew and Luke record.

The so-called liberals seem to think Christians intolerant when they refuse to count those worthy to bear the name of Christians who thus degrade the Son of God and Saviour of the world. Having adjusted themselves to the human theory, they cannot understand why it should shock Christians. As a matter of fact, the liberals are as dogmatic as the conservatives; they call the latter "unintelligent" and "ignorant" and assert,—and they believe it,—that "thinking" people will not join the church unless it allows the

Bible to be so modified as to conform to what they call "the results of modern scientific research." The conservatives reply, first, that they have no right to change the Bible; second, that Christianity is intended for *all*, not for the so-called "thinkers" only. The common people who heard Christ gladly have never heard gladly those who would substitute Darwin's guess for the Mosaic record of creation; and, third, that the pure and simple Gospel makes a stronger appeal, than a denatured gospel, to the intellectual as well as to the masses. In support of this they cite the fact that the churches that have adopted what they call the "scientific interpretation of the Bible" have not appealed to any large percentage of the educated and not at all to the average man, whereas the Bible, taken literally, has found followers in every land, among every race and language, among the rich and poor, among the educated and the uneducated. The Bible, as written, speaks a universal language and makes its appeal to the heart of mankind everywhere. Christianity, being a religion, is built upon the heart, as all religions are; it would cease to be a religion if it appealed to the intellect alone.

What progress can Christianity hope to make if it proclaims to the world that the Bible is full of error and that Jesus was but a man? Have not those who believe Christ to be the hope of the world and His plan of salvation the only plan that can raise man to the exalted place for which God intended him—have not such Christians a right to protest against what they believe to be a death-blow to Christianity?

Why do the liberals conceal their views and suppress discussion? If they believe that their interpretation of the Bible is correct, why do they not proclaim it from the house-top? Why do they attempt, by the use of epithets, to terrorise the masses of the church into accepting without proof or even discussion the views of those who put their own authority above the authority of the Bible? Surely we can expect of ministers, even though they call themselves liberal, a standard of honour as high as that which is required in politics. Candidates for office run upon platforms and ask the support only of those who entertain similar views; why should not candidates for pulpits be as frank with those who pay their salaries?

I digress for a moment to answer an oft-repeated assertion, namely, that the church is suppressing "freedom of thought." How can a church exist unless it stands for something? And who shall determine what the church stands for except the church itself? Why should anyone desire to preach for a church unless he agrees with the church? And why should a church permit one to represent it as a preacher who does not believe in the things for which it stands? Will any one contend that a minister who, after an examination, has been given a license to preach, is at liberty to change his views, renounce the doctrines of the church and then insist upon the right to misrepresent the church?

As an *individual*, every one is free to believe anything he likes or to refuse to believe. That is his privilege in this country and it is a very important

privilege which should not be abridged. That is the very essence of freedom of conscience. But freedom of conscience belongs to *individuals* only. No man has a right to substitute his conscience for the conscience of a church or the conscience of a congregation. A preacher who conceals his views from those who pay his salary, knowing when he does so his salary will terminate if his views become known, is obtaining money under false pretense and is just as guilty of a crime as the man who is sent to the penitentiary for obtaining money on false statements. A congregation has a right to *assume* that a preacher, if an honest man, will not accept a position unless his views are in agreement with the views of the church. Some preachers have tried to avoid a statement of their views by declaring non-essential the doctrines they reject,—hence it was necessary for the General Assembly to assert that these doctrines are *essential* as well as true. If a preacher can, by declaring a doctrine non-essential, justify himself in concealing his views on the subject, he can eliminate from the Bible anything he pleases, regardless of what the members of his congregation may regard as essential. The Presbyterian General Assembly has nailed these “essential” doctrines of the church on the front of the pulpit so that the congregation can measure the minister by the church’s pronouncement.

The Third Proposition

But to return to the five points. The third proposition deals with the sacrificial character of the death of

Christ. Those who reject the virgin birth quite naturally and for the same reason reject the doctrine of the atonement. They deny that man ever fell; on the contrary, they contend that man has been rising from the beginning and, therefore, needs no Saviour. To such, Christ is just an example, differing in value to different individuals according to the estimate that they place upon His wisdom. Those who reject the atonement and simply search Christ's teachings for advice (if at any time they feel they need His advice) describe the Nazarene in different ways. Some say that He was the most perfect man known to history; others say that He was a man of extraordinary merit; still others believe Him an unusual man for His time; while some would simply put the title "Mr." before His name and class Him among the well-meaning visionaries. To those who strip Christ of His deity, He can mean but little. If they will only take Him out of the *man* class and put Him in the *God* class all that the Bible says of Him will be easily understood and gladly accepted.

It is hardly necessary to point out that the rejection of the atonement eliminates the element that has made Christianity a missionary force. In proportion as men reject the doctrine of the atonement their interest in the spread of the gospel is paralysed. Why cross stormy oceans and endure continuing sacrifices upon the frontiers of the world if mankind does not need a Saviour and Christ was but an ordinary human being? Those who admire and follow uninspired philosophers form literary clubs but not churches; and they send

out few—if any—missionaries. Christ founded a spiritual kingdom,—thousands of millions have gloried in His name,—and millions have suffered death rather than surrender the faith that He implanted in their hearts; and this faith is living still, “in spite of dungeons, fire, and sword.”

The Fourth Proposition

The fourth proposition, like the second and third, stands or falls with the first. The only information that we have regarding the bodily resurrection of Christ is found in the Bible, and the only reason for rejecting it is the same given for the rejection of the virgin birth and the doctrine of the atonement, namely, that it is *different* from anything else known among men. The resurrection of Christ—the bodily resurrection—is declared in the General Assembly pronouncement to be not only true, but an *essential* doctrine. “If Christ be not raised, your faith is vain,” exclaims the great apostle, Paul. The denial of Christ’s resurrection, taken in connection with the denial of the virgin birth and the denial of the atonement, completes His degradation. Take away conception by the Holy Ghost, the honour of a divine mission, and the resurrection, and Christ ceases to be a character of importance. He claimed to be the Son of God; He claimed that He came to save man; He met death with the calm assurance that His blood would cleanse from sin all who accepted His salvation. If He can be indicted and convicted of being an impostor, He must retire into obscurity. This cannot be; there has not been a great reform in a

thousand years that was not built about His teachings; there will not be in all the ages to come an important movement for the uplift of humanity that will not be inspired by His thought and words. He is the great "fact of history" and the growing figure of all time,—the only growing figure in the world today. And yet, the so-called liberals would wrap Him again in gravecloths and roll back the stone that served as a door for His sepulchre. In so doing, they would crush the hope and comfort He has brought to man. If the Bible is true, Christ has made of death a narrow, starlit strip between the companionship of yesterday and the reunion of tomorrow; if the Bible is false, who shall answer for us the agonising question of Job, "If a man die, shall he live again?"

If Christ did not rise from the dead, He could not have appeared to His disciples and therefore we must discard as false the concluding verses of the last chapter of Matthew:

- 18 "And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth.
- 19 "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost;
- 20 "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway; even unto the end of the world."

Accepting this record as true, Christians carry to the

world a gospel intended for every human being, a code of morals that is to endure for all time, and a Saviour, with all power behind Him, who will be present always. What kind of gospel can those preach whose Christ was born a man like themselves, performed no miracles, brought no salvation, and who, after preaching to a group of deluded followers, was laid away in a new-made grave and became the perpetual prisoner of man's great enemy, death?

The Fifth Proposition

The fifth proposition asserts that belief in the miracles performed by Christ is an essential doctrine of the Word of God. This proposition might well have come second because the veracity of the Word of God must be denied before the miracles can be disputed and the miracles must be discarded before objection can be made to the second, third, and fourth propositions. The natural order with those who depart from the Faith of our Fathers is first to deny the infallibility of the Bible, then to deny the authenticity of the miracles, then to deny the virgin birth, the atonement, and the resurrection, because they are miracles. When all the miracles and all the supernatural are eliminated from the Bible it becomes a "scrap of paper." When its truths are diluted by the language of men they cease to stir the heart. "Weasel words," to use a phrase employed, if not coined, by President Roosevelt, such as "poetical," "allegorical," and "symbolical" suck the meaning out of the majestic utterances of those who were the spokesmen of Jehovah.

Evolution

But what is it that thus, progressively, whittles away the Word of God and destroys its vitality? I venture to assert that the unproven hypothesis of evolution is the root cause of nearly all the dissension in the church over the five points under discussion. "Liberalism," however you define it, is built upon the guess to which the euphonious name of "evolution" has been given. Not all evolutionists are dissenters, but all dissenters are evolutionists,—some theistic evolutionists and some atheistic evolutionists. Those who call themselves theistic evolutionists indignantly deny that evolution is inconsistent with Christianity,—but what are the facts?

First, Darwin began life a Christian but, following the hypothesis that bears his name, he rejected, one after another, the vital principles of the Christian religion. Just before he died he wrote a letter (it is reproduced in his "Life and Letters") in which he describes his departure from the orthodox faith. He says that when as a young man he made his famous trip south on the Beagle he was called "orthodox and heartily laughed at by some of the officers for quoting the Bible as an unanswerable authority on some point of morality." Expressing his opinion at the time he wrote the letter, he says, "*I do not believe there ever has been any revelation.*" In the same letter he says that about the time he wrote "The Origin of Species" he deserved to be called a theist because he felt "compelled to look for a first Cause, having an intelligent mind, in some degree analogous to man." But after

that this belief, he says, became weaker "very gradually, with many fluctuations." He inquires, "Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" (as God and Heaven). He concludes by saying, "The Mystery of the beginning of all things is insoluble by us, and I for one must be content to remain an *agnostic*." If that is what Darwinism did for Darwin, what is it likely to do for immature students who are throwing off parental authority and who gladly accept any hypothesis that will justify them in throwing off the authority of God also?

Second, that Darwin's experience was not exceptional but the natural and logical result of the evolutionary hypothesis, is proven by the investigations of Professor James H. Leuba, teacher of Psychology at Bryn Mawr College. Some eight years ago he wrote a book on "Belief in God and Immortality." He starts out by saying that belief in God and immortality is dying out among the educated in the United States. To prove his proposition, he submitted questions to the leading scientists of the country. He found the names of five thousand, five hundred of them in a book and expressed the belief that it contained the names of practically all the scientists of prominence. On the answers received, he declared that *over half* of these scientists told him that they did not believe in a personal God or a personal immortality. He then selected nine representative colleges and universities and wrote to the students. On their answers, he declared that 15

per cent. of the freshmen had discarded Christianity, 30 per cent. of the juniors, and from 40 to 45 per cent. of the men who graduated. This change was, in his opinion, due to the influence of the "cultured men" under whose instruction the students passed.

Is not this testimony sufficient to challenge the attention of Christians? Will the Christian church admit that there is anything in education that naturally or necessarily weakens faith? This cannot be admitted. The church has been the greatest patron of learning,—the greatest friend that education has ever had. What is there, then, in our colleges that undermines faith and paralyses religion? Only one thing: namely, an hypothesis that links man in blood relationship with every other form of life, animal and vegetable, and makes him cousin to brute and bird and fish and reptile,—to flower and fruit and vegetable and weed. Even in Christian colleges the student is asked to substitute the hypothesis of evolution for the Bible record of creation, although *not one species has ever* yet been traced to another species. The "missing links" between a million species,—Darwin estimated the number at from two to three millions,—are yet to be found; not one has been produced. And yet, it is a common thing for evolutionists—theistic evolutionists—to declare that evolution is as firmly established as the law of gravitation or the roundness of the earth.

Third, the ministers who dissented from the pronouncement of the General Assembly are evolutionists,—they call themselves "theistic evolutionists," but theistic evolution is even more demoralising in its in-

fluence than atheistic evolution. Atheistic evolution denies the existence of God and this arouses indignation. Theistic evolution, on the other hand, lulls the young Christian to sleep with the assurance that evolution recognises God and offers a more sublime method of creation than the Bible records. Recently forty prominent Americans, among whom were two cabinet officers, one ex-cabinet officer, several bishops, and several college presidents, joined in a statement containing this language: "It is a sublime conception of God which is furnished by science," etc. Then follows a statement about God "revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter culminating in man with his spiritual nature and all his God-like powers." This high-flown language compliments the ape theory at the expense of the Bible record of man's creation. Theistic evolution is an anæsthetic; it deadens the pain while the Christian's religion is being removed.

There are all shades of belief among theistic evolutionists, according to the hold that the hypothesis has upon them, according to the religious momentum they acquired before they adopted it, and according to the extent to which they have applied it. Some stop when they have traced their ancestry to the jungle and established a kinship with the animal world below us. Exhausted by the effort, they are inconsistent enough to halt there and to accept all the Bible except Genesis. Some follow the path of evolution a little farther and reject some of the miracles, retaining the theory of the

atonement, the virgin birth, and the resurrection, in spite of the fact that they all involve the miraculous. Others go still farther, differing in the place at which they stop, while some, like a Presbyterian preacher in New York, boldly announce that they do not accept *any* of the propositions declared by the General Assembly to be "essential" as well as true.

Theistic evolution and atheistic evolution travel together until they reach the origin of life; at this point the theistic evolutionist embraces the atheist, tolerantly if not affectionately, and says, "I beg your pardon, but here I must assume a Creator." Some put the beginning of life at twenty-five millions of years ago, some, like Darwin, put it at two hundred millions of years ago; others add all the ciphers that they have to spare. Some theistic evolutionists, like Canon Barnes, of Westminster Abbey, commence with the universe filled with "stuff" and imagine electrons coming out of "stuff" and forming atoms, atoms forming matter, matter forming life, life forming mind, and mind forming spirit, with infinite ages since God's creative power was permitted to act. Their far-away God does not invite prayer or give the comforting assurance of His presence,—what coercive power has the sense of responsibility if it must be strained through the blood of all animal life which, according to the evolutionist, forms man's ancestry? There is no place in evolution for the cry of the penitent soul; it knows no such transformation as being born again or having sins forgiven. As Romanes confessed, even when an agnostic, it substitutes the "lonely mystery of ex-

istence" for the "hallowed glory" of the creed of orthodox Christianity.

But your space will not permit any extended reference of the subject of evolution; I could not, however, deal fairly with the discussion that the action of the Presbyterian General Assembly has aroused without pointing out that which is responsible for the controversy. The evolutionary hypothesis is the only thing that has seriously menaced religion since the birth of Christ, and it menaces all other religions as well as the Christian religion, and civilisation as well as religion,—at least, this is the conviction of a multitude who regard belief in God as the most fundamental of all beliefs and see in Christ the hope of the future.

The world is just emerging from the bloodiest war known to history; thirty millions of human beings lost their lives directly or indirectly because of the war; three hundred billion dollars' worth of property was destroyed, and the debts of the world are more than six times as great as when the first gun was fired. This war cannot be blamed upon ignorance; the governments of the civilised nations have been in the hands of educated men. The battleships, dreadnaughts, and superdreadnaughts were built by college graduates, and college graduates trained the armies of the world. Scientists mixed the poisonous gases and manufactured liquid fire. Intellect guided the nations, and learning without heart made war so hellish that civilisation itself was about to commit suicide.

It is evident that nothing but universal peace can

save the world from universal bankruptcy, and nothing but universal disarmament can bring universal peace. Not until the armies and navies are so reduced as to eliminate all thoughts of contest and merely provide domestic police protection can the world begin again the upbuilding of society. To whom can the world turn? To whom, except to the Prince of Peace? If the gigantic task of world rehabilitation must rest upon One reared in a carpenter shop, we must not divest Him of the strength that the task requires. Darwin's God was nowhere,—he could not find him; Darwin's Bible was nothing,—it had lost its inspiration; Darwin's Christ was nobody,—he had a brute for his ancestor on both his father's and his mother's side. Evolution, carried to its logical conclusion, robs Christ of the glory of His virgin birth, of the majesty of His deity, and of the triumph of His resurrection; such a Christ is impotent to save. If love is to be substituted for force and co-operation for combat, religion must lead the way,—and it must be real religion regulating and directing the heart.

The Presbyterian Church has reiterated its faith in God, in the Bible, and in Christ. During the week ending May 19th, 1923, the Southern Baptist Convention endorsed as its platform the presentation of vital Christian principles made by President Mullins in his opening address. The pronouncement is as follows:

“We record again our unwavering adherence to the supernatural elements in the Christian

religion. The Bible is God's revelation of Himself through man moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary through the power of the Holy Spirit. He was the Divine and Eternal Son of God. He wrought miracles, healing the sick, casting out demons and raising the dead. He died as the vicarious, atoning Saviour of the world and was buried. He arose again from the dead. The tomb was emptied of its contents. In His risen body He appeared many times to His disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives."

Other churches will do likewise. I doubt not that the movement will grow and spread until righteousness rules in all lands and the song that startled the shepherds at Bethlehem becomes the world's international anthem.

II

SCIENCE VERSUS EVOLUTION *

MR. President and Members of the Legislature:
I profoundly appreciate the honour you do me in inviting me to address you. I feel the more favoured because I am permitted to speak to you on one of the most important subjects which any legislative body can consider—namely, education.

We live for the future more than for the present. Each generation is indebted beyond calculation to the generations that have preceded it and must discharge this obligation by rendering a service to the generations that follow. I gladly accepted your invitation and come to you with a message which I feel it my duty to deliver.

I am an enthusiast on the subject of education and would like to see every child born into the world given an opportunity for its fullest intellectual development. Children are a part of God's plan; they come into the world without their own volition, and every child has as much right to all the advantages which life can give as has your child or my child.

But the mind is a mental machine and needs a heart to direct it. If the heart goes wrong, the mind goes with it. The mind plans as willingly for the commission of crime as for the benefit of society. Education,

* Abstract of an Address delivered at Charleston, West Virginia, before the State Legislature, April 13, 1923.

if turned to evil, is worse than useless to the one who possesses it, and may be very harmful to the public that pays for it. Religion in the heart is just as important, therefore, as training for the mind; more important, since "out of the heart" (not out of the head) "are the issues of life."

It is my purpose to show you how religious faith and Christian ideals are being undermined by teachers who believe that man is a descendant from the brutes and who, in our public schools and colleges, are substituting the Darwinian hypothesis for the Bible account of man's creation.

First let me call attention to the difference between institutions and individuals. There is a difference between the ministry and the minister. The ministry is the highest of callings, but ministers vary all the way from the courageous and saintly servants of God down to the preacher who disgraces his calling.

There is a difference between public service and the public servant. Government is the first necessity of society, but officials vary from the patriotic statesman to the corrupt politician.

And there is a difference between law and the lawyer. The law is the greatest of all the professions, but the lawyers vary from the revered jurist to the despised pettifogger.

There is also a difference between the medical profession and the practicing physician. Medicine is the most popular of the professions, but doctors vary from the benefactors of the race who discover remedies for dread diseases to the quack and the impostor.

And there is a difference between banking and bankers. Banking is one of the most respectable of the lines of business, but bankers vary from the trusted financier to the embezzler who gambles on the market with the depositors' money.

So, likewise, there is a difference between science and the scientist. Science is one of the noblest of the departments of thought and has been of incalculable value to mankind; but scientists vary from the modest Newton, who felt that he had gathered but a few pebbles from the shore of the ocean of truth, down to the egotist who invites a comparison once used on the frontier—"the Lord's overcoat would not make him a vest."

A speaker, described by a Helena (Montana) paper as "a well-known scientist," was quoted as saying recently in a Presbyterian church there: "Science, in bringing to life the now generally admitted fact that this is a world governed throughout by law, has presented the most powerful motive to man for goodness which has ever been urged upon him, *more powerful, even, than any Jesus found.*" It is not more sacrilegious to point out the errors of a mistaken scientist than to criticise the faults of a minister, government official, lawyer, physician, or banker.

The scientist must not be elevated above the minister; the former deals with the physical world, while the minister deals with things that are spiritual and eternal. It is desirable that the student should study the sciences taught in the schools, but it is more than desirable—it is *necessary*—that he shall understand the

science of *how to live*. If it were necessary to choose between the two, it is more important that he should know the *Rock of Ages* than the *age* of rocks.

Religion has no quarrel with science, and can not have, because real science is "classified knowledge." Nothing, therefore, can be scientific that is not true. All truth is of God, whether found in the book of nature or in the Book of Books; but guesses are not science; hypotheses are not truths.

There is a wide difference of opinion as to what evolution really means. Most of those who declare that they favour it think it means growth, like the growth of the chicken from the egg; or development *from without*, like the improvement of the automobile. They are mistaken. "Evolution" is the word used by scientists to describe the hypothesis which *links all life together and assumes that all species are developed from one or a few germs of life by the operation of resident forces working from within*.

The Bible condemns evolution, theistic evolution as well as materialistic evolution, if we can trust the judgment of Christians as to what the Bible means. Not one in ten of those who accept the Bible as the Word of God have ever believed in the evolutionary hypothesis as applied to man. Unless there is some rule by which a small fraction can compel the substitution of their views for the views entertained by the masses, evolution must stand condemned as contrary to the revealed will of God.

But my purpose at this time is to show that science, as well as the Bible, condemns evolution. The evolu-

tionists insist that the interpretation of the Bible should be determined by reason and not by popular vote of the Christians. For the sake of this argument, I will employ their logic and insist that science shall be interpreted by reason and not by popular vote of the scientists. If science is classified knowledge, then we are justified in rejecting as unscientific anything which is not established as true. On this ground, evolution should be rejected.

The hypothesis has its place, whether it requires four syllables to express it or is expressed in one syllable—by the word “guess.” But the hypothesis is nothing more than an hypothesis until it is proven true. Huxley said of Darwinism: “If these questions can be answered in the affirmative, Mr. Darwin’s view steps out of the ranks of hypothesis into that of theories; but so long as the evidence adduced falls short of enforcing that affirmative, so long, to our minds, the new doctrine must be content to remain among the former . . . still an hypothesis, and not a theory of species.”

The water witch uses the hypothesis; he guesses that water can be found in a certain place, and bores a hole to prove it; but the hole is not a well until he finds water. The prospector uses the hypothesis; he guesses that there is ore at a certain point on a mountain side, and digs a pit to prove it; but the pit is not a mine until he finds the precious metals.

So with the lawyer; he tries his case upon an hypothesis; but the decisions of the court show that at least half of these hypotheses are wrong. A judge sometimes says to a young lawyer: “That is a good

speech, and I will remember it if we ever have a case that fits it." His hypothesis was wrong. The doctor, the banker, and the business man are continually putting forth hypotheses, but they do not always work out successfully.

So with the scientist. It is a part of his business—guessing is his middle name. He formulates an hypothesis and then tries to prove it; but most of the hypotheses advanced by scientists in the name of science have been abandoned as erroneous. Unproven hypotheses may serve as playthings for the imaginative, but they are of no practical value until they are shown to be true.

Take evolution, for instance. It did not originate with Darwin nor with his grandfather. People have been guessing as to the origin of man as far back as there have been means of recording guesses. There is enough physical similarity between man and the brutes about him—although they are separated by infinite distance—to suggest to some ancients the *possibility* of a common ancestry. The Greeks speculated on this, as did also the Romans. No one is able to award the booby prize for such wild guessing, because it is impossible to ascertain with certainty who first inquired whether he might be a blood relative of the brutes. Darwin's connection with this hypothesis is due not to origination of the idea, but to the reasons which he advanced in support of the hypothesis.

Darwin *imagined* that species came by slow and gradual change, one from another, and suggested two so-called laws or explanations which he deemed suf-

ficient to account for the origin of and change in species. These two laws or explanations were defined as "sexual selection" and "natural selection." Whatever he could not explain by one, he tried to explain by the other. Sexual selection has been laughed out of the classroom, and natural selection is being discredited as its insufficiency is being more and more disclosed. John Burroughs, the great naturalist, announced his dissent from this in an article published just before his death.

In discussing evolution as applied to man, I have used "evolution" and "Darwinism" as synonymous terms, because *Darwin is the only scientist who has ever outlined a family tree extending from the lowest forms of life to man and secured for it the support of any considerable number of evolutionists.*

It is true that most of the evolutionists now discard Darwin's family tree and reject his so-called laws or explanations, but they cling to his conclusions—without anything whatever to support them. They are, therefore, more unreasonable than Darwin.

The whole case in favour of evolution is based on physical resemblances. Those who believe in the evolutionary hypothesis reject the Mosaic account of man's creation by separate act of the Almighty and give him a jungle ancestry, but they offer only circumstantial evidence in support of their speculation.

Darwin was much impressed by the similarity in appearance between man and the simians. On pages 220 and 221, chapter vi, "Descent of Man," second edition, he says: "The Simiadae then branched off into

two great stems, the New World and the Old World monkeys, and from the latter, at a remote period, Man, the wonder and glory of the universe, proceeded."

Most scientists now reject Darwin's monkey-gorilla-ape line of descent and argue that man came by some other imaginary limb of the imaginary tree to which evolutionists attempt to trace all living things. The new limb to which they are trying to attach man's ancestry has disappeared entirely; not a fragment remains, so far as they have been able to discover, between man and the imaginary tree. When they have a house cleaning and sweep out all the stuffed "ape-men" and "men-apes" that they have used in the museums to prove man's descent from the simian line, they will be wholly at a loss for missing links to connect man with the brute creation. Some contend that the dog bears greater resemblance to man than the ape, while some see in the ass circumstantial evidence of a kinship nearer than any that relates man to either the canine or the monkey lines.

The trouble with circumstantial evidence is that one *fact* will overthrow any amount of it. Let us suppose, for instance, that a man is accused of murder, and that ten witnesses—or, for that matter, a hundred, a thousand, or a million—testify to resemblances. If the defendant can prove that he was not within a thousand miles of the place when the crime was committed, that one fact will outweigh all the resemblances, to which witnesses may have testified, between him and the perpetrator of the crime.

The evolutionists have attempted to prove by circum-

stantial evidences (resemblances) that man is descended from the brute. No one will deny that they have laboured industriously. Men who would not cross the street to save a soul have traveled around the world in search of skeletons. If they find a stray tooth in a gravel pit, they hold a conclave and fashion a creature such as they suppose the possessor of the tooth to have been, and then they shout derisively at Moses. If they find a skull, or even a piece of a skull, they summon the geologists, the biologists, the anthropologists, the paleontologists, the fossilologists, the archæologists, the psychologists, and all the other experts whom they regard as authorities and hold a post-mortem examination. Sitting as a coroner's jury, they solemnly declare that the Bible account of man's creation is a lie.

All of these resemblances and all this circumstantial evidence are overthrown by *one single, indisputable fact*—namely, that *no species has ever been traced to another species*. With more than a million species (Darwin estimated the number at between two and three millions) to furnish proof, if there were any proof, they have so far failed to find one instance in which they can establish a descent from one species to another, or change from one species to another. If the hypothesis were true, evidence of its truth could be found on every square foot of the earth's surface. Being untrue, evidence cannot be found anywhere.

The active search has now been going on for more than sixty years, interrupted by "lo here" and "lo there!" but the latest word in science is that the search has so far been in vain. A year ago last December

Professor Bateson, of Great Britain, who crossed the Atlantic ocean and addressed the American Society for the Advancement of Science, at Toronto, declared that *every effort to find the origin of species had failed*. He concluded: "We still have faith in evolution, but we have our doubts about the origin of species." We are not so much concerned about his faith, which seems to persist in spite of universal failure, but we are interested in the fact that evolution still rests upon imagination—upon a presumption—an unproven hypothesis—a mere guess.

But the case against evolution is even stronger. Chemistry, the science with which man is best acquainted and from which he has drawn the largest practical benefit, presents what seems to be conclusive proof against evolution. Chemistry deals with the original elements, some ninety-two of which have been found on the earth. Its business is to separate these elements one from the other, to analyse them, and to reveal their differences and relationships. If the evolutionary hypothesis is true *anywhere*, it must be true *everywhere*. It cannot be isolated like a germ and confined to some particular portion of the universe. If it explains the heavenly bodies, the strata of rock, vegetable life, animal life, and man, linking each to every other by indissoluble ties, then surely it must exert a controlling influence over every atom of matter (and over the 1,740 electrons which make up the atom) and over every larger unit of matter, wherever it is found and whatever it is doing.

Chemistry has not discovered any law of evolution.

It has registered the various gases and diagramed the movements of the molecules, but it has discovered no pushing force at work among the original elements of which all things animate and inanimate are composed. Chemistry is an exact science; it mocks the atheist and brings confusion to the evolutionist.

Let us take, for instance, the best-known thing with which man deals—water. It is the daily need of every living thing. Without it, there could be neither plant life nor animal life. It was, therefore, on the earth before either plant or animal life appeared. It is the largest single element in man's body. Even an inebriate cannot take into his stomach at any time alcohol equal in amount to the water that there is in his flesh all the time.

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Water is composed of hydrogen and oxygen H_2O . Is it conceivable that two such gases as oxygen and hydrogen should just happen? And yet, according to Professor Leuba, of Bryn Mawr University, in his book "Belief in God and Immortality," "more than half the prominent scientists of the United States do not believe in a personal God."

But even if it were conceivable that *chance* could bring into existence oxygen and hydrogen, could *chance* unite them at a certain fixed ratio so that a drop of water is always and ever the same wherever found, whether in the clouds, in the ocean, or in the veins of the earth? Oxygen and hydrogen are inflammable when separated, but when they are united in water, they put out fire. If the evolutionary hypothesis which assumes constant progress in everything, is true, water

must have developed from something. What was water before it became water, and what will it be when it ceases to be water? Or was the law of change suspended when the two gases united in the formation of water?

Take another instance. Chemistry tells us that sugar is composed of carbon-12, hydrogen-22, and oxygen-11 — $C_{12}H_{22}O_{11}$. This is sugar wherever we find it. There is no evidence that this combination of carbon, hydrogen, and oxygen was ever anything but sugar, or ever will be anything but sugar. What evidence have we of evolution working on carbon, hydrogen, and oxygen? And if it does not operate on these three fundamental food elements, why are they excepted from its operation?

Everything that man eats, wears or uses will serve as an illustration of exact and *permanent* relationship between various forms of matter.

Chemistry has taught us the properties of matter and the way to utilise them, but they are all stationary. We can collect nitrogen from the air, but, as Slosson says, "we are dreadfully clumsy about it." He adds that man "takes a thousand-horse-power engine and electric furnaces at several thousand degrees to get carbon into combination with hydrogen, while the little green leaf in summer time does it quietly, without getting hot about it." And yet some scientists who know all about hydrogen, oxygen, and carbon seem to know nothing about God; they even deny His existence.

The natural and logical tendency of evolution is to produce agnosticism, and agnosticism is merely a way

station on the road to atheism. Darwin, just before he died, declared himself an agnostic and said that "the beginning of all things is a mystery insoluble by us." A large percentage of the students in the higher classes, according to Professor Leuba, discard the cardinal principles of Christianity. He says it is due to the influence of the cultured instructors under whom they study.

In so far as chemistry proves anything, it proves that degeneration and not progress, disintegration and not construction, is the rule in nature, so far as the earth is concerned. Uranium, for instance, degenerates through radium, that wonder-working mineral, into commonplace lead. "How are the mighty fallen!" Some of the scientists speak very knowingly of what is going on in the heavenly bodies and are quite positive that they know how old the earth is, although the difference between guesses equally creditable is almost infinite; but they seem to ignore the lessons taught by chemistry, in spite of the fact that its lessons are easily learned.

Why, it may be asked, will "learned men" accept the evolutionary hypothesis, not only without proof, but in spite of proof? That is hardly a fair question. If we prove that they *do* accept the hypothesis without sufficient evidence, it is for them to explain *why* they do so. But it may further expose the weakness of the position taken by the evolutionists to state some of the reasons that lead them to substitute Darwinism for the Bible.

The first reason was suggested by Tolstoy more than

twenty years ago. He says "the cultured crowd" regard religion as a superstition, good enough for the ignorant, but think one outgrows the need of religion when he reaches a certain period of intellectual development. That is the attitude of many scientists today. They regard religion as a superstition. Some of them, when they can do so without jeopardising their salaries, hold religion up to ridicule. They think that education can be substituted for religion. Tolstoy's rebuke to them is the strongest I have read. He says that religion does not rest on a fear of the unseen forces of nature, but upon "consciousness of man's finiteness amid an infinite universe, and of his sinfulness"—which, he adds, "one can never outgrow."

Mind worship is the great sin in the intellectual world today. Romanes, when he had tired of the husks of materialism and, like an intellectual prodigal, started back to his Father's house, explained that it was evolution that led him away from the orthodox faith. (See his "Thoughts On Religion," page 180.) On page 142 he explained that his inability to pray was due to "an undue regard to reason as against the heart and will."

There is a second reason that possibly has as much influence as the first, namely—that evolution tickles the vanity of the egotist. The Christian not only admits, but declares, that the Bible is a mystery to all who do not believe in God. The miracles are mysterious; everything supernatural is mysterious to those who exclude God from their calculations.

If one believes in a God all-powerful, all-wise, and

all-loving, he has a First Great Cause sufficient to explain everything.

In the first chapter of Genesis we find three verses that mean more to the race than all the books that man has written. The first gives us the beginning of all things; the 24th gives us a law governing all reproduction, and the 26th gives us the only explanation of man's presence on earth.

The evolutionist says to the student: "Here is an hypothesis that explains everything. There need be no mysteries, because evolution is omnipotent; it is the law of development, the origin and explanation of species." The theistic evolutionist regards it as "God's method" of doing things, while atheistic evolutionists regard it as a method without any God back of it.

Of the two, the theistic evolutionist is the more dangerous. The atheist alone can do little harm because evidence of the existence of a God is sufficient to convince all except the mind-worshipers, but theistic evolution lulls to sleep; it may be defined as an anæsthetic which deadens the patient's pain while atheism removes his religion.

The evolutionist, to the extent that he endorses evolution, substitutes it for God. Whenever a Christian comes upon anything which seems impossible of explanation, he says "God did it." Confronted by the same situation, the evolutionist says: "It is not inexplicable; evolution explains it; but the changes cannot be traced or proven because of the time required." The Christian puts his faith in the infinite power of God; the evolutionist relies on infinite time.

But there is a third reason that may explain why some evolutionists have accepted the hypothesis, viz.—it furnishes an excuse for the indolent man; it is the laziest excuse ever invented to justify inaction.

If a man believes in evolution, he can go to the zoölogical garden on Sunday morning and, standing in front of a cage of animals, speculate on how far he has come,—on his superiority over his ancestors. There are some people who would rather boast of what their forefathers have done than to do anything themselves.

If, however, one is a Christian, he feels that he should attend church and seek to know how far he has yet to go before he is "perfect, even as your father which is in heaven is perfect."

The evolutionary hypothesis robs man's conscience of its compelling force. What feeling of duty can man have or what sense of responsibility to God if it must be strained through the blood of all the animal life below man? Religion, on the contrary, inspires to action. Christianity is not a lazy man's job. It presents the highest ideal known. It defines life as a ladder reaching from earth to heaven; no matter how high we climb, there are heights still above us. The Christian ideal, while in sight of the weakest and lowliest, is yet so high that the best and the noblest are kept with their faces turned ever upward.

There is a fourth reason that must not be overlooked. Evolution is the doctrine of the fatalist—the plea of the invertebrate. If man is but a "bundle of tendencies inherited from the brute," why hold him accountable if, following the instincts of his remote

ancestry, he is brutish? Evolution excuses the sensualist and encourages the worshiper of the god of ease. Paul gives us the philosophy of the materialist: "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die."

Evolutionists who are occupying Christian pulpits accuse the "fundamentalists" of bringing discord into the church. Who is to blame for any discord that may exist—those who hold to the "faith of the fathers" and seek to stimulate the young to realise the possibilities which God has placed within the reach of His creatures, or those who reject the Bible account of creation, link man in generations with the beast, and give him a materialistic philosophy of life? A preacher has no moral right to conceal his views from those who pay his salary!

A similar answer can be made to those teachers in the public schools and colleges who are teaching evolution. They claim the right to teach what they please. A few scientists—not more than ten thousand in number—a prominent scientist recently estimated the number at not more than five thousand—assume to set up a Soviet government in education, and, although public employees, demand the right to teach as *true*, unsupported guesses that undermine the religious faith of Christian taxpayers. It is no infringement on their freedom of conscience or freedom of speech to say that, while as individuals they are at liberty to think as they please and to say what they like, they have no right to demand pay for teaching that

which the parents and the taxpayers do not want taught. The hand that writes the pay check rules the school.

Christians are compelled to build their own schools and colleges in which to teach Christianity. Why should not atheists and agnostics be required to build their own schools and colleges in which to teach their doctrines? Will they make the sacrifices that Christians do?

If the evolutionists deny that they are either atheists or agnostics, and contend that they are simply teaching a "scientific interpretation" of the Bible, they should receive the same answer: What right have the evolutionists—a relatively small percentage of the population—to teach *at public expense* a so-called scientific interpretation of the Bible when orthodox Christians are not permitted to teach an orthodox interpretation of the Bible?

Evolutionists not only ignore scientific truth, but they ignore also the science of government, for, under popular government, rights are determined by the *majority*, except where the rights of the minority are protected by the Constitution. This constitutional provision merely defends the rights of the minority from invasion; it does not authorise the minority to invade the rights of the majority. Those who defend the faith of the fathers have a triple advantage over the evolutionists; they stand upon the revealed will of God; they are supported by the established truths of science, and they are working in harmony with the principles of popular government.

The great need of the world today is to get back to God—to a real belief in a living God. Evolutionists either deny the existence of a God or put Him so far away that consciousness of His presence in the life is weakened, if not destroyed.

The world needs an infallible guide, such as the Bible is believed to be by a large majority of Christians. Evolutionists weaken faith in the Bible by discarding as false the account of man's creation by separate act; and then, having accepted evolution as if it were a fact, they proceed to discard miracles and the supernatural, including the virgin birth of Christ and the bodily resurrection of Christ. When they have eliminated all of the Bible that conflicts with evolution, the Bible is no longer an authority, but merely a "scrap of paper."

The world needs the Christ of whom the Bible tells. Evolutionists rob the Saviour of the glory of a virgin birth, of the majesty of His deity, and of the triumph of His resurrection. Such a Christ is impotent to save. The world needs a full-statured Christ; not a man aspiring to be a God, but a God condescending to be a man. His blood has coloured the stream of time; His philosophy fits into every human need; His teachings furnish the only solution of the problems that vex our hearts and perplex the world.

A prayer-line of communication between the Creator and His creatures is an imperative need; evolution raises no altars and inspires neither gratitude for blessings received nor petitions for Divine guidance.

Man needs a belief in immortality to strengthen him

in hours of temptation: evolution gives no assurance of a life beyond with rewards and punishments.

Humanity needs a Saviour to lift the burden of sin and open the way to a new life; evolution has no place for the cry of the penitent soul and holds out no hope of a new birth.

We do not ask that teachers paid by taxation shall teach the Christian religion to students, but we do insist that they shall not, under the guise of either science or philosophy, teach *evolution* as a *fact*, or teach anything else that undermines faith in God, impairs belief in the Bible, or discredits Christ, the Son of God and Saviour of the world.